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of world-society, he develops "justice" as an "impersonal extension of love," since "justice seeks to benefit all, but all alike. . . . All the altruism of love is here, he insists, "but without love's arbitrary selection and limited interest." This progression from the narrow boundaries to the larger whole is very persuasively presented.

The book as a whole constitutes a fresh, rather novel, treatment of these several themes, and is decidedly convincing in its main position, especially for one who, like the reviewer, holds views that are similar, although developed differently.

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BRIEF MENTION

NEW TESTAMENT

WHITING, CHARLES C. *The Revelation of John*. Boston: Gorham Press, 1918. 259 pages. \$1.50.

The Book of Revelation is here presented to readers from a strictly historical point of view. The volume includes a brief introduction, a commentary, and a translation of the Greek text. The Introduction deals more particularly with the circumstances under which the book was written, while the commentary expounds its meaning from the standpoint of the original author and his readers. The exposition of the text follows a somewhat elaborate scheme of topical analysis borrowed in the main from Swete's well-known commentary, from which our author seems to have gathered most of the notes which have gone into the making of his own book.

S. J. C.

PRESTIGE, LEONARD. *The Virgin Birth of Our Lord*. London: Scott, 1918. viii+136 pages. \$1.15.

This defense of belief in the virgin birth is a volume in the series of "Handbooks of Catholic Faith and Practice." It is a characteristic product of very conservative Anglican scholarship. The interest of the book lies especially in the fact that its author attempts to find a rational basis for his faith. He does not question the authority of the church to proclaim the validity of the doctrine, yet he would supplement this authority by a discussion of historical evidence and philosophical probabilities. His method of maintaining that the virgin birth was not contrary to natural law is to affirm that it was a new creative act on the part of God.

S. J. C.

ROBINSON, BENJAMIN W. *The Life of Paul*. Chicago: The University of Chicago Press, 1918. xiii+250 pages. \$1.25.

The author's purpose, as stated in the Preface, to write a "handbook to serve as a guide in so reading the ancient in the light of the modern that the student will be able to derive a clear and accurate conception of the apostle and his achievements" seems to have been admirably accomplished. The apostle is made to live naturally in the environments of his time, which the author makes so realistic as to dispel

the antiquated feeling usually experienced by young students of the Bible. His style is simple and concise and gives his story, for story he has made it, a strong sense of verisimilitude. His way of making rapid progress in the midst of multitudinous details is admirably shown in his account of the voyage to Rome, where he puts into less than two pages what might well occupy a volume.

The chronological arrangement of the material is admirable. Particularly happy is the way in which the letter synopses are interwoven with the narrative so as not to interfere with the natural current of the life-story, to which, without interrupting its flow, the author has succeeded in giving a topical arrangement that will be a valuable aid to the student in getting the outline into his mind.

No small part of the value of the book as a handbook for students may be found in the appendixes—a chronological table, a bibliography, library references for topics not fully treated in each chapter, and a suggestive outline for the construction by the student of a book of his own on the life of Paul, which is after all the best method of acquiring a working knowledge of the whole subject.

In such a brief work one can easily find instances of inadequate treatment, and this is particularly noticeable in the first chapter in the case of the mystery religions and Messianism. On the other hand the advisability in a book intended for undergraduates of raising certain critical questions (e. g., pp. 71, 115, 204) seems to be questionable. Would it not be better to take for granted the solutions which the author has so admirably worked out and which are now accepted by most investigators rather than to raise in the mind of the student not prepared to make an adequate investigation himself a doubt as to the reliability of the source material?

On the whole the book is very readable, simple, direct, and convincing and far better adapted to the use of lower classmen than any other of the numerous texts on the life of Paul.

F. O. N.

TORREY, CHARLES CUTLER. *The Composition and Date of Acts*. (Harvard Theological Studies, I.) Cambridge: Harvard University Press, 1916. 72 pages.

Professor Torrey finds so many Aramaisms and such evidence of mistranslation from the Aramaic in Acts 1:1-15:35 that he concludes that this portion which he calls I Acts was composed in Aramaic in A.D. 49-50. Luke, who wrote his Gospel about A.D. 60, soon after found the Aramaic I Acts at Caesarea or Rome, translated it into Greek and continued its narrative up to date, putting forth the book complete in Greek, probably in A.D. 64. The chief difficulties with this ingenious theory are that there is little evidence of a bent toward Aramaic historical composition, or toward written expression at all, on the part of the first-century Aramaic-speaking Jews, still less on the part of Aramaic-speaking Christians of A.D. 50, who were too much absorbed in the expectation of the messianic return of Jesus to write history. Nor does I Acts tell a complete story or one that would be congenial to an Aramaic reading public, supposing that there was one. Furthermore I Acts, while very Semitic in certain parts, is far from homogeneously so; in some parts it is thoroughly Greek. Moreover, the few alleged mistranslations are unconvincing, while the unmistakable signs of a later date than 64 pervade both parts of the book.

E. J. G.